

Explanation of the Kalimah of Tawhid

Know, may Allah have mercy upon you, that this statement is the distinction between Kufr and Islam. It is Kalimat at-Taqwaa (the statement of piety) and firmest handhold, as was made by Ibrahim (alayhi salam):

“And he made it (La-ilaha illaAllah) a word lasting among his offspring, that they may turn back (i.e., to repent to Allah or receive admonition).” (az-Zukhruf 43/28)

However, what is intended here is not just speech upon the tongue while being ignorant about its meaning). For verily, the hypocrites say La-ilaha illaAllah, pray, fast and give in charity, but **they will be below the disbelievers, in the lowest part of the Hell-Fire. (an-Nisa 4/145)**

Rather, what is intended is to say the statement while having recognition of it in the heart), loving it and loving its people and having hatred and enmity to whatever or whoever opposes it, as Rasulullah sallallaahu alayhi wa sallam said:

“Whoever says Lailaha illaAllah sincerely...”, in another narration:

“.... sincerely from his heart...”, in another narration:

“...truthfully from his heart...”, and in another Hadith:

“Whoever says La ilaha illaAllah and disbelieves in all that is worshiped besides Allah...”, as well as many other evidences which indicate that most people are upon ignorance of this ash-Shahadah (testimony).

So know that this Kalimah (statement) contains Nafy (negation) and ithbaat (affirmation). Negation of worship to other than Allah (Tabaraka wa Ta'ala) from the creation, even Muhammad (sallallahu alayhi wa sallam) and the angels, even Jibril (alayhi salam) and more so others from the saint and the righteous. So when you have understood this, then contemplate al-Uluhiyyah (servitude), which Allah has affirmed for Himself and negated al-Uluhiyyah for Muhammad (sallallaahu alayhi wa sallam) and Jibril (alayhi salam) and al-Awliya and al-Salihin, to such an extent that they do not even have an atoms weight of share in it.

Know that this al-Uluhiyyah is what the common people of our time have termed al-Sir (the 'secret') and al-Wilaayah (the 'allegiance'). And

the meaning of 'al-Ilah' (according to them) is the 'Wali', who possess al-Sir (the secret of the unseen) and he is the one they call al-Faqir (the poor), ash-Shaykh and al-Sayyid etc. This is because they think that Allah is pleased with giving to the elite of the creation a status whereby a person resorts to them with hope seeking aid from them and making them intermediaries between himself and Allah. So the People of Shirk in our time claim that these saints are their intermediaries, and they call them the foremost deities because according to them an intermediary is an 'Ilah' (deity).

However, when a person says La ilaha illaAllah, then this negates their intermediaries and in order to have a complete understanding of this, you must know the following two issues:

The first: That you know that those the disbelievers whom Nabi (sallallaahu alayhi wa sallam) fought, killed, captured their wealth and permitted taking of their wives, used to affirm Tawhid ar-Rububiyyah for Allah, which is that none creates, sustains, gives life, brings about death and manages the affairs except Allah alone, as He Ta'ala says:

"Say: Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs? They will say: Allah. Say: Will you not then be afraid of Allah's Punishment (for setting up rivals in worship with Allah)?" (Yunus 10/31)

This is a great and important issue, since the kuffar used to affirm and accept all of the above but despite that, it did not cause them to enter Islam and (it did not) cause their blood or wealth to be unlawful. They also gave charity and abandoned the prohibited acts due to fear of Allah (the One free from all imperfections, the Most High), but:

The second issue is: That which caused them to be disbelievers and caused their blood and wealth to be permissible was the fact that they did not affirm Tawhid al-Uluhiyyah for Allah, which is Dua (to supplicate) and hope in Allah alone without any partners; and not to seek help, sacrifice and vow to anyone other than Him, neither an angel brought near nor a prophet sent, for whoever seeks help from others than Allah has disbelieved; for whoever does sacrifice to others than Allah has disbelieved; for whoever vows to others than Allah has disbelieved.

The completion of this is to know that the Mushrikin whom Rasulullah sallallaahu alayhi wa sallam, fought used to call upon (make dua) the

righteous like the angels, Isa (alayhi salam), Uzayr and other Awliya and this was the reason for their Kufr to Allah, despite their affirmation of the fact that Allah is al-Khaliq (the Creator), al-Razzaq (the Sustainer) and al-Mudabbir (the Disposer of all the affairs).

When you know this, then you will understand the meaning of La ilaha illa Allah and you will understand that the one who calls upon a prophet or an angel places his trust in them or seeks help from them, has left the fold of Islam. This is the Kufr for which Rasulullah, sallallahu alayhi wa sallam, fought with them.

So if one of the Mushrikin were to say: "We know that Allah is al-Khaliq (the Creator), al-Razzaq (the Sustainer) and al-Mudabbir (the Disposer), however these al-Salihin (righteous people) may be close to Allah, so we supplicate, vow, seek help and approach them, because we need them for influence and ash-Shafaah (intercession). Otherwise we understand that Allah is al-Khaliq (the Creator), al-Razzaq (the Sustainer) and al-Mudabbir (the Disposer)." Then say to them: "This saying of yours is the Din (the religion) of Abu Jahl and his likes, since they used to make Dua to Isa (alayhi salam), Uzayr, the angels) and the Awliya while intending the same thing. As (Allah quotes,) they say:

"We worship them only that they may bring us near to Allah." (az-Zumar 39/3);

"And they worship besides Allah; things that hurt them not, nor profit them, and they say: These are our intercessors with Allah!" (Yunus 10/18)

So when you fully contemplate this and you recognize that the Kuffar affirmed Tawhid ar-Rububiyyah for Allah which is; oneness in creating, sustaining and disposing the affairs while they called upon the creation; Isa (alayhi salam), the angels and saints for nearness and intercession with Allah and that they, particularly the Nasara (the Christians), have amongst them people who perform acts of worship night and day, abstain from the world, give in charity all their worldly possessions while living in seclusion from the people in monasteries, but despite this they are disbelievers, enemies of Allah eternally in the Fire due to their I'tiqad (belief) in Isa (alayhi salam) and other Awliya whom they call upon, sacrifice and vow for.

So when you understand all this then the description of Islam and the call of your Prophet Muhammad, sallallahu alayhi wa sallam, will become clear and you will realize that many people are detached from

it. And you will clearly understand the meaning of his, sallallaahu alayhi wa sallam, saying:

“Islam began as a stranger and it will return as a stranger as it began...”

So by Allah, cling to Asl'ud Din (the foundation of your Din), the first and the last of it, its foundation and its head: Shahadah an La-ilaha illaAllah (the testimony that none has the right to be worshiped except Allah).

Know its meaning, love its people and make them your brothers even if they are far away. And disbelieve in the Tawaghit, have enmity towards them and hate those who love them, argue on their behalf, do not disbelieve in them or say: “I have nothing against them” or say: “Allah has not made me responsible for them.” Then verily, they have forged a lie against Allah, since Allah has made them responsible and obligated them to disbelieve in them (i.e., the Tawaghit) and dissociate (al-Baraah) themselves from them, even if they are their brothers or children. So by Allah, cling to this Asl'ud Din in order that you may meet your Rabb (Lord) without Shirk (associating) anything with (Allah). O Allah cause us to die as Muslims and join us with the righteous.

And we finish our discussion with an Ayah (verse) mentioned by Allah in His Book, which will clarify to you that the Kufr of the Mushrikin of our time is more severe than the Kufr of those whom Rasulullah, sallallaahu alayhi wa sallam, fought. (Allah) Ta'ala says:

“And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allah Alone).” (al-Isra 17/67)

So you have heard that Allah Ta'ala, the One free from all imperfections, the Most High, has mentioned that when the Kuffar were in distress they would abandon their leaders and scholars, do not call upon them and not seek help through them. Rather, they showed sincerity to Allah alone, without associating any partners and sought aid from Him alone.

However when relief and ease came, they would commit Shirk again. You can see that when the Mushrikin of our times, some of whom claim to be Ahl'ul Ilm (people of knowledge), possessing Zuhd (asceticism) and Ijtihad (striving hard), and worshipers are in distress they begin to seek help from other than Allah like Ma'ruf or Abd'ul Qadir al-Jilani or those greater than them like, Zayd ibn al-Khattab (radiyallahu anh) and al-Zubayr (radiyallahu anh) or those who are greater than them like Rasulullah, sallallaahu alayhi wa sallam, and help is sought from Allah.

And more severe and disastrous than this is the fact that they seek help from al-Tawaghit and Kuffar like Shamsaan, Idris (also called al-Ashqar), Yusuf and their likes.

Allah knows best)!

Praise be to Him (Allah) in the beginning and the end and may peace and blessing of Allah be upon the best of creation, Muhammad, his family and his Companions."

Muhammad ibn Abd'il Wahhab
Majmu'at at-Tawhid; ad-Durar as-Saniyya, 2/116-120